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DIVES AND
LAZARVS,

Or rather,

DIVELLISH
DIVES.

Delivered in a Sermon at
Pauls Crosse, by R. I.

Preacher of the Word.

Alluding most necessarily to these times,
and purposely published for the great
comfort of those that taste the
bitterness of affliction.

MATTH. 5. 3.

*Blessed are the poore in spirit, for theirs is the King-
dome of heaven.*

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DIVES and LAZARVS:

or, rather

Diuelish Dives.

LVKE 16. Vers. 19. &c.

There was a certaine rich man cloathed in Purple and fine Silke: and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which lay at his gate full of sores.

21 And desired to bee refreshed with the crumbs that fell from the Rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the Begger died and was carried by the Angels into Abrahams bosome: the rich man also dyed and was buried.

Dives and Lazarus,

23 *And being in hell torments, he lift
up his eyes: and saw Abraham a farre off,
and Lazarus in his bosome, &c.*

THese words (right Honourable, right Worshipfull, and Beloued) haue relation vnto the precedent verses in this Chapter, wherein our Saviour Christ, from the 13. verse to the 17. reprooueth the couetousnesse of the Pharises, by shewing vnto them, that no man can serue two Masters, that is, God and Riches. All these things heard the Pharises which were couetous, and they mocked him: whereupon he aptly and fitly taketh occasion to relate this Parable of the Rich man and *Lazarus*.

Hearken, and I shall speake of a great rich man, that flourished heere on Earth, in all pompe and abundance, that shined in Courtly purple Robes, that was clothed in *Byssus* and fine Silke, that fared deliously, that
was

was lodged softly. that liued pleasantly. But vnderstand what becam of this man. His yeares being expired, and his daies numbred. and his time determined, he was inuited to the fatall banquet of blacke vgly death, that maketh all men subiect to the rigor of his Law : his body was honorably buried in respect of his much wealth : But what became of his Soule ? that was carried from his body to dwell with diuels ; from his Purple roabes, to burning flames ; from his soft Silke, and white *Byssus*, to cruell paines in blacke *Abyssus* ; from his Pallace here on earth, to the Pallace of Pluto in hell ; from Paradise, to a dungeon ; from pleasures, to paines ; from ioyes, to torments ; and that by hellish meanes and damned spirits, into the internall Lake of bottomlesse *Barathrum*, *Where is woe, woe, and alas, where is weeping, and wailing, and gnashing of teeth, Mat 24. The wicked shall be turned into hell, and all the people that forget God, Psalm. 9.*

Dives and Lazarus,

Hearken also of a certaine poore begger, cloathed in rags, with miseries pined, pained with griefes, grievued with sores, sorely tormented, vnmmercifully cōdemned, lying at this rich mans gate, desiring to be refreshed but with the crums that fel from this rich mans table: but dogs had more pittie then this Rich man on this distressed creature; for they came to visit him, they came to cōfort him they came & licked his sores. Wel, his time being also determined, he went the way of all flesh and death was the finisher of all his miseries and griefes. *Vita assumpsit mortem, ut mors vitam acciperet?* Hee dyed once to liue euer. And what became of his soule? It was carried from his body, to his Maker; from a house of clay, to a house not made with hands; from a wilderness to a Paradiſe; from an earthly Prison to a heauenly Pallace: from the rich mans gate, to the Citie of the great God; from paines, to pleasures; from miseries, to ioyes; from *Adams* corruption, to *Abrahams* Bosome: It was carried

Seneca.
Hiero. de
morte Di-
uitis.

ryed by Angels into the Quires of Angels, to haue his being and mouing in the euer-mouing Heauens with God himſelfe. *ibi vita, & victus & copia, & gloria, & ſalus, & pax, & eternitas, & bona omnia*; Where is life, and food, and aboundance and glory & health, and peace, and eternity, and all good things, all aboue all that can be either wiſhed or deſired: And this is the ſubiekt that I am to ſpeak off in your preſence: *ſed quid primum*: what ſhall I ſay firſt, let it pleaſe you to conſider the argument of this Scripture, which is two-fold.

First, our Saviour Chriſt hereby aduiſeth all rich men to be mercifull to their poore brethren in this life, leaſt they find no mercy in the life to come.

Secondly, he doth comfort all poore men, that although they are afflicted in this life, with great miſerie, and calamities; yet they ſhall be comforted in the life to come, and reſt in *Abrahams* boſome.

Dives and Lazarus,

The parts of this Scripture, are foure.

1 **T**He life of the Rich man, in these words, *There was a certaine Rich man cloathed in purple and fine white, and fared deliciously euery day.*

2 The life of the Beggar in these words, *Also there was a certaine Begger named Lazarus, which was laid at his gate full of sores, &c.*

3 The death of the Beggar in these words, *And it was so, the Begger dyed and was carryed, &c.*

4 The death of the Rich man, *The Rich man also dyed, and was buried.*

In the first part, I note these three circumstances: What this Rich man was, and whether there was any such man or no.

2 What his apparell was, not meane or ordinary, but purple and fine silke.

3 That his diet was not base, nor homely, but delicious and not once, or twice but euery day.

In

In the life of the Begger I find foure circumstances.

1 Where he liued, in no Pallace or House, but at the Rich mans gate.

2 How he liued neither in health nor wealth, but miserably full of sores.

3 That he desired in his life, not Lordships, or Houses, or Land, or Gold or Silver, but Crummes to saue his life.

4 Who shewed the Begger kinnesse in his life, not the Rich man, but the rich mans dogs. *The dogs came also and licked his sores.*

In the death of the Begger, I note three circumstances.

1 What became of his body being dead, no mention hereof is made in holy Scriptures? it may be buried with little or no respect, because he was a poore man, or els cast into some ditch, by reason of his sores.

2 What became of his soule? It went not to Purgatory (for there is no such place) but it was carryed into *Abrahams* bosome.

3 By whom? by Angels: *It was carryed*

Dives and Lazarus,

carried by Angels into Abraham. bosome.

In the death of the Rich man, I note these two circumstances.

1 What became of his body being dead? It was honourably buried, because of his great substance.

2 What became of his soule? it went to hell: *He being in hell torments, lift up his eyes and saw Abraham a farre off, and Lazarus in his bosoms.*

Of these in order.

And first in the life of the Rich man: we noted what this Rich man was; whether there was indeed any such man or no: wherefore here may a question arise, whether this be a Parable or a History, the writers hereon doe not agree.

Marloret saith: Quanquam quibusdam hec simplex Parabola esse videtur tamen quia hic Lazari nomen exprimitur rem gestam narrare probabilius est: Some are of that minde, that this is a Parable: yet because, saith he, Christ expresseth here the name of Lazarus, it argueth,

argueth, that he spake of a thing that was so done indeed.

Likewise saith *Franciscus Lambertus*, *Credendum magis esse Historiam, & exemplum verum quam parabolam.* It must be beleueed that this is rather a History, and a true example, then a Parable.

But *Theophilactus*, is of contrary opinion: *Parabola enim est & hæc non Historia*, This is a Parable and no History.

Erasmus also saith, that it is but a Parable, whereby all Rich men may learne to be mercifull to their poore brethren, that they may speake for them in the day of vengeance and wrath.

Stella also saith, *Erat quidam homo, non quidam vir*, He speakes of the species, not of the *indiuiduum*, as our particular man, therefore it is a parable.

Many Writers there are also, that rather aiming at the arguments, and obseruations heerein, haue nor set downe their iudgements, whether it be a parable or history. Therefore it might seeme wisdom in me to sus-

pend

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pend my iudgement also herein, especially since *Morlorat* saith, *Parum refert utrum sit Parabola, an Historia, modo summam doctrinam teneant lectores*: It greatly skilleth not whether it be a Parable, or History, so that we duely consider the Doctrine herein.

But because it is requisite that I also shew mine opinion, I will returne the verdict according to my euidence and therefore in naked truth, I finde and hold that it is a Parable: and my reasons are these two; first because our Sauour in the beginning of this Chapter, doth relate a Parable of a Rich man that had a Steward, &c.

Therefore he continueth in this Chapter, to open his mouth in Parables, according to the Prophet, *I will open my mouth in Parables, and shew dark sentences of olde time*; Secondly, because the Rich man cryed out of hell vnto *Aoraham*, and *Abraham* answered the Rich man; which must needes be vnderstood Parabolically: for the damaed in hell, cannot see nor heare the Saints that are in heauen, neither
by

by reason of the distance of place, and also because of the maine spheres and orbcs that are twixt heauen and hell: neither shal they see or know what is done there. And againe, *Abrahams* throat is yet dry, and cleaueth to the rooffe of his mouth, therefore he cannot speake so loude as to be heard out of heauen into hell: Therefore it is but a parable. But here we see, first that the wicked are so little respected with God, that hee will not vouchsafe so much as to name them. I will not saith *Dauid*, speaking in the person of God, make mention of their names within my lips. And againe, such as be foolish, shall not tarry in thy sight: for thou hatest all them which workes vanity: And haue not our sins also deserued that we should not bee remembred also of God, and that he should vitterly forget vs: that is, take away his loue, and fauour from vs: yes verely, for what pride, enuy, and impiety is there practised here among vs: pride against God, enuy against men, & impiety against
our

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our owne soules and consciences: ha-
 ning touched euen the very tropicke
 of all wickednesse: so that our finnes
 force God to forsake vs, and not to re-
 member vs: *Plutarch* in the life of
Theseus reporteth of one *Pheea* a wo-
 man that robbed all the Passengers
 that passed by her pallace, called
Crommyonja, where shee dwelled:
 which History may not vnfitly be
 applyed to our finnes, for they like
Pheea rob vs of grace, of fauour, of bles-
 sings, of good name, & of Gods loue
 too: *Solum peccatum Homicidia*: It is
 sinne onely that cutteth our throates
 it was the sin of Egypt, that plagued
 Egypt, and it was the finnes of this
 City, that plagued this City: although
 now the Lord hath spared it a good
 season, yet let vs not presume of his
 long sufferance: for if punishmēts ar-
 gue sins & sins plagues, haue we not
 cause to feare great miseries to ensue. I
 conclude this point therefore with the
 Prophet, *Esa. 5. Woe be vnto them that*
draw on wickednesse with cords of vanity,
and sinne, as it were with a Cart-rope. I
heard

heard a voyce saying. Woe, woe, woe vnto the Inhabitants of the earth. Whereupon one noteth that there is, *Triplex uel, primum uel, propter culpam, secundum propter tribulationem mundanam, tertium propter eternam penam.* There are three kind of woes. the first woe is for sinne and offences: the second for worldly tribulation and misery: the third, for the euerlasting paine. All of these woes did the Rich man feelee: two of them were begun here on earth, and the third was finished being in hell torments.

Secondly, let vs consider what his apparell was, purple and fine white, as some will haue: but wee reade *ἵματιον βύσσου πορφυρεῖς καὶ βύσσου* which word *βύσσου*, although some take it for fine Flaxe, yet let it heere be vaderstood of silke.

There was very great difference betwixt the apparell of *Iohn the Baptist* and this man, *Iohns* rayment was Camels haire, with a letherne girdle about his loynes, which did argue repentance and mortification in him, but

but this rich mans apparell was purple and fine filke, whose outward apparell did argue the pride of his hart: the outward habit for the most part resemble the inward habite and condition of the mind. Pride, as one saith, is grounded in the heart of man; a vice most loathsome to God, hatefull to man, and hurtfull to the soule.

But let vs consider the three circumstances in the life of this Rich man, so wit, what his dyet was: *Deliciis enery day*: & here we see what children of this world delight in, namely in fulnesse of meat, *Qui neglecto superorum cultu, Baccho indulgent venerique ministrant*: who neglecting the service of God, haue given themselues to serue *Bacchus* and *Venus*. Hence one noteth *Gula delectationem, non necessitatem querit*: A gluttonous person eateth more for pleasure then necessity: so did this Rich man, so did our parents. It was not through need or necessity that they did eat of the forbidde tree, but through wantonnesse, pleasures, and idlenesse. Such is the strength of
Gluttony

Gluttony that it is called, *Blandus Demon, dulce venenum, suauē peccatum, quam qui habet seipsum non habet, quam qui habet peccatum non habet sed ipse totus est peccatum*: Gluttony is a flattering diuell, and pleasant sinne, and a sweet poyson, which, whō so vseth, hath not the vse of himselfe, which who so hath no sinne, for hee is all sinne it selfe. Besides, it hath an especial effect, for it doth, as Gregory saith, generate Lust.

Therefore it is well noted that it is, *Amisso temporis, naufragium castitatis, ruina corporis*: The losse of time, the Shipwracke of honesty, and the ruine of the body. To be short, twas Gluttony that caused our Parents to transgresse. It was Gluttony that caused Lot to commit incest. It was Gluttony that made Esau to sell his birth-right: It was Gluttony and drunkenesse that caused Nabals death: It was Gluttony that lost Balthasars Kingdome.

Pro. 23.

Be not then desirous of dainty meats, saith Salomon, for he that loueth

B

banque-

banqueting shall be poore: and hee that delighteth in wine shall not be rich. Also, hence I cannot but commend the temperat dyet of our welfed Monkes: *O monachi vestri stomachi sunt amphora Bacchi*: Monkes bellies are *Bacchus*es Barrels: like vnto their countreyman *Alpitias* a Roman, famous for his Gluttony. *The righteous eat and are satisfied, but the belly of the vngodly hath neuer enough.* There are therefore two kinds of eating; moderate. as that of *John the Baptist*, and that of *Elias*, *David*, and *Daniel*: Immoderate, as this of the rich man which fared delicately. And so let vs a while leaue the Rich man, and consider the second, that which is the life of the Begger.

There was also a certaine Begger named Lazarus, &c.

Poore *Lazarus*? what, lying at a gate, and full of sores too? would not this Rich man afford thee some out-house to lye in to shrowd thee from stormes and tempests? no: would not his seruants pittie thee? no: would not his children speak for thee? no: would

not

Ironic.

Pro. 13.

Marth. 3.

not his wife intreate her husband for thee? no: hast thou euer done them any wrong? no: But *Lazarus*, it may be thou art stout, and oftentimes beggers will be chusers, thou perhaps wouldst haue some great almes, or some cobby-hold, or some Farme of this Rich man? no: or thou wouldst haue some delicate meate or many dishes? no: or thou wouldst sit at the table with his Sonnes or Seruants? no, no: what is it then that thou doest desire? nothing but crummes to refresh my soule: nothing but crummes to save my life: nothing but crummes, crummes that fall from the Rich mans table: I know that he fareth plentifully, and that he may well spare them. What shall I say of the hardnes of this cruell Rich mans heart? Let mee speake for *Lazarus* vnto this Rich man, yet I shall but *asinam tondere*, get nothing of this hard fellow: I haue a message vnto thee, O thou Rich man, from the great God of heauen: and he doth desire thee, that thou respect the Begger that lyeth at thy gate

pained with sores, pined with griefe,
 & euen starued through hunger. And
 I beseech thee in Gods stead, that
 thou haue pittie on this Beggar, as
 God shall haue pittie, mercy and com-
 passion on thee, and looke what thou
 layest out, it shalbe paid thee againe.
 But he answered, I warrant you he is
 some running idle Rogue, and so long
 as he can be maintained by such easie
 meanes, he will neuer take any other
 Trade vpon him. Nay, but good Sir,
 let it please you onely to behold this
 poore creature, which suppose it were
 granted, and he comming to the gate
 where this wretched obiekt lay, seeing
 him berayed with sores, betottered in
 rags, and the dogs licking him, stop-
 ping his nose, with a squamish face,
 and disdainfull looke, began to say
 vnto him: I see thou art some lewde
 fellow, that such miseries happen vn-
 to thee, and such plagues come vpon
 thee, it is not for thy goodnesse, or
 righteousnesse that these afflictions
 light on thee. But he replied, O good
 Master, some comfort; good Master,
 some reliefe, good master, some crums

to saue my lite, I shall die els & starue
at your gate; good master, I beseech
you for Gods sake, I beseech you for
Christs sake, take some pittie, some
compassion, some mercy on me. But he
with an angry looke disdainning *Lazarus*,
said, Away, hence you idle rogue,
not a peny, not a morsell, not a crum
of bread, and so stopping his nose frō
the scent, and his eares from the cry of
Lazarus, returned into his palace. And
this poore mā's throat being dry with
crying, his heart fainting for want of
comfort, his tongue cleaving to the
roose of his mouth, being worne out
with fastings and miseries, starued at
the rich mans gate Now must I speak
for dead *Lazarus* against this rich mā;
Nam si hi tacuissent, nonne lapides clama-
bant? If I should hold my peace, the
very stones would cry. O thou pain-
ted sepulchre, & sonne of no woman,
thou rich miser, and more then cruell
wrecher, *Lazarus* is dead, he is dead at
thy gate, and his blood shalbe vpon
thee, thou shewedst no mercy vnto
him, no mercy shalbe shewed to thee,
thou stoppedst thy eares vnto his cry,

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thou shalt cry, and not be heard; It is inhumane wickednesse, to haue no compassion on distressed *Lazarus*, but most of al, to let him starue at thy gate for want of food, what did he desire of thee, but onely crummes to saue his life.

Is it a small thing I pray thee, that thou hauing abundance of delicate meate, shouldst see him starue for bread; that thou flourishing in purple and silke, shouldest see *Lazarus* lie in rags, that thou seeing euen thy dogs haue pittie on him, thou wouldest haue no pittie vpon him thy selfe: what eyes hadst thou that wouldest not see his sores? what eares hadst thou that wouldest not heare his cry? what hands hadst thou, that would not be stretched out to giue? what heart hadst thou that would not melt in thy body? what soule hadst thou that would not pity this feeble soule, this wretched body, poore *Lazarus*? If the stones could speake they would cry sic vpon thee; if thy dogs could speake, they would condemne thee of vnercifulnesse.

mercifulneſſe; If dead *Lazarus* were here, his ſores would bleed afreſh before thy face, & cry in thy eares, that thou art guilty, guilty of his blood and that thy ſinne is more then can be pardoned. Why ſhould I not tell thee the portion that is prepared for thee, this ſhall be thy portion to drinke. Let thy dayes be few, and let another take thine office: let thy children be fatherleſs, & thy wife a widow: let thy children be vacabonds and beg their bread let them ſeek it alſo out of deſolate places: let the extortioner conſume all that thou haſt, and let the ſtranger ſpoile thy labour: let there be no man to pittie them, nor to haue compaſſion on thy fatherleſſe children: let thy memoriall be cleane forgotten, and in the next generation let thy name be cleane put out: let him be an accuſed example to all the world: let him be curſed in the City, and curſed in the field, let him be curſed when he goeth out, and when he cometh in: let him bee curſed when hee lyes downe, and when he riſeth vp: let all

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creatures, & Creator himselfe forsake him, Angels reiect him, heauiens frown at him, earth open thy mouth, hell receiue him spirits teare him, diuels torment him, let no mercy be shewed vnto him that shewed no mercy: thus shall the miseries of *Lazarus* be reuenged by the iust plagues, that shall iustly fall on the rich mans head.

But here let vs first obserue the little or no whit of mercy that the children of this world, shew to the godly in this life, how basely they vse them, and vnmercifully respect them, they gaped on me with their mouthes, as it had beene a roaring lyon, they stood staring vpon me, saying, sic vpon thee sic vpon thee, we saw it with our eies. So did this rich man stare vpon poore *Lazarus*, crying, sic vpon thee loathsome forsaken object: therefore here we see that there was in him *Triplex peccatum, nefas in Deum, malitia in proximum, scelus in semel*: Impiety toward God, cruelty toward *Lazarus*, & vengeance against himselfe; and the little mercy that bloody-minded *Herod* shewed to the innocents sufficiently

proues this place : whereupon S. Gregory, thus applifieth, *Quare horrendum*, &c. Why should that horrible decree, that cruel edict proceed out from Herod, that the yong innocents should be slaine? Why should none but Herod, that scycophant, that blood sucker, be appointed to act this cruell, this wo-
full, this more then vnnaturall Tragedy? What harme had they done him? What ill thought against him was imagined by them? What occasion of murder was offered by them? what iniury or wrong was pretended towards him, that the city of Rhama should for no cause be filled with Butchers, that should murder the innocēts and destroy newborne babes? In Rhama there was a voice heard, lamentation, weeping, and great mourning, who can with tongue declare the miseries and calamities in that towne, that there should be such a lamentation, such a weeping consent of children, of mothers, of fathers, of kinred, miserably crying out to mercilesse murderers to saue their liues? who can deplore

De corde innocētiū.

Ier 31.15.
Mat. 2.18.

deplore the many and sundry faces, manners, innocent smiling lookes of these pretty babes on their fatall executioners, that the poore infant, so soone as it was borne, and cleaued to the brest, should receiue a deadly wound through his bowels: and the wofull mother offering the child a dug, was constrained to seeke her infants blood in the dust. Yea, and oftentimes the cruell slaue for hast with a sword, carelesly murdered mother and infant together. We cannot without teares rightly consider these things, neither was this capitall sentence of *Herod* onely against infants that were but one yeere old, but if any had liued to the age of two yeeres, that they also should be slaine.

Heere is painted out most plainly the manner and sauage dealing of the wicked world towards the children of God, how vnmercifully they doe vse them, like as *Caine* vsed *Abel*, and as *Achab* dealt with *Naboth*, or as the Rich man dealt with *Lazarus*. But here let the vngodly merelisse learne, that

that they that shew no mercy to poore *Lazarus* in this world, shall find but little in that to come. And let *Lazarus* learne also, since his miseries are so great, and so many in this life, to looke for a better in that life where there is no such cruell dealing, let vs then with *Stella* loath this world: for *impossibile est in hoc mundo esse & non timere, & non dolore, & non laborare, & non periclitari*: We cannot possibly lue in this world, without feare, danger, dread, sorrow, paine, miseries, and such like, as *Lazarus* felt.

Secondly, in the life of *Lazarus*, I noted how he liued, to wit, miserably and full of sores, and yet this Rich man would not pittie him. Christ could not of his mercy but cure the Leper when he saw him full of sores and Leprosie, and *Elisba* could not but of humanity teach *Nahaman* the Assyrian to wash himselfe in Iordan that he might be whole. But this Rich man would not helpe the poore Begger, neither by his counsell, purse, table, or crummes, but let him alone to pining

Mat. 8.

4 Kin. 5.

pinning miseries at his gate.

Hence wee note in the person of *Lazarus* the great miseries and afflictions, that the Church of God doth indure in this world.

Pfal. 63.

Great are the troubles of the righteous, saith David, not small or few, but great and many.

Mal. 3.

And againe, he will thoroughly purge his floore, not slightly, or to halmes, but thoroughly. And hee will search Ierusalem, with candle light, least he should ouerslip any wickednesse therein. So that as *S. Bernard* saith, *In fœdibus generamur, in tenebris conuolemur, in doloribus paterimur*: We are begotten in uncleannesse, wee are nourished in darkenesse, and brought into this world with bitternesse. *Triplex enim sunt dolores scilicet, cordis, mundi, & inferni*, There are three kind of sorrowes, the sorrow of the heart, the sorrowes of the world, and the paines of hell. *Primi sunt ex natura, secunda ex necessitate, tertia pro equitate*. We sorrow in heatt by nature, we sorrow in this world of necessity, the third that happen to the rich man in hell of equity, when

when he shall confesse himselfe to be iustly plagued.

And further to proue this place, we haue many examples in the Scripture, but that well-knowne one of *Iob* may not be omitted, whose miseries were more then many, and intollerable; as first, he being a iust man, and one that feared God, to be thus plagued, for when one messenger was relating tragicall newes to him, there came another on the necke of him, like the waues of the Sea, while hee was yet speaking, and there came another, while the other was yet speaking, and while he was yet speaking, there came another, and yet this good man had not so much as an houres respite, to breathe or to receiue comfort & consolation by any meanes, his goods were lost, his body plagued, his seruants slaine, his sonnes were dead, and no creature left aliue to comfort him, but onely a forward wife to grieue and vexe his heart: *Miseria est copia tribulationis, & inopia consolationis, quando multifarie*

Dives and Lazarus,

multifarie quis patitur & e vixine reuelatur; misery is then a sea of tribulation, and scarce a drop of consolation, when a man is oppressed many wayes and relieved by no meanes.

For further prooffe hereof, adde here vnto the miseries and afflictions of that blessed Saint, the Virgin *Mary* the mother of Christ: for so soone as her eye-pleasing Babe was borne, her troubles, with his were enlarged: first she was constrained through *Herods* cruelty to flye from *Bethalem*, into the land of *Egypt*, to the land *Israel* from thence, from the land of *Israel* to the parts of *Galile*, from thence to the City of *Nazareth*, thus the holy Mother, with her more then holy Sonne, was compelled to flie for feare of their liues, and to seeke their dyet and lodging where they could find it. *The Foxes haue holes, and the Birds of the ayre haue nests, but the Sonne of man hath not whereon to rest his head.* From the houre of his birth, vntill he was twelue yeres old, she neuer slept but in feare of her life, and her Sonnes too, being both hated

Mat. 8.

hated by the red Dragon, and persecuted by Herod and the world: *He came amongst his owne, and his owne receiued him not.* But when her Son came to thirty yeres of age. O I cannot expresse nor peake her griefes! for griete, when as she saw him betrayed and giuen into the hands of wicked men, when as she saw him halled and pulled before counsels: when as she saw him tost from pillar to post, when as she saw him sent from *Annas* to *Caiphas*, from *Caiphas* to *Pontius Pilate*, to be vniustly condemned, when as she heard the rattall sentence of iudgement proceed from *Pilate* and the *Iewes* *Crucifige*, when as she saw her Sonne stript of his coate, and beat with rods, when as she saw his head crowned with sharp thornes, that pure red blood trickled downe on his sacred face, when as she saw him led to execution, when as she saw him hoist vpon the Crosse to suffer death before her face, O how she wept and wrong her hands! when as she saw his hands spread abroad, and nailed to the Crosse? O how she bedewed

Lam. 3.

dewed her pleasant lovely cheekes
 with bitter brinish teares, whereas she
 saw his side pierced with a speare
 that blood and water issued out as out
 of a Rock, O she cryed out, O ye that
 passe by, O yee that stand by the
 Crosse, haue ye no respect of my Son.
 When as she saw him bow his head,
 O how she beate her breast: When
 as he gaue vp the ghost, O how her
 heart melted within her: Who can
 with vnworthy words, declare the
 miseries of this worthy Saint. The
 Adamant stone is dissolued in blood,
 and let either the miseries of *Mary*, or
 the blood of Iesus Christ mollifie our
 stony hearts, and cause our eyes to run
 ouer with streames of teares. O that
 my head were a well of water, and
 mine eyes a fountaine of teares, that I
 might weepe for the miseries that the
 Saints of God and Martyrs of Iesus
 Christ haue suffered in this life! But
 what counsell shal I giue in miseries?
 truely to learne patience, which is de-
 fined thus, *Patientia est obedire Deo in*
tollerandis aduersis, sed ita tamen ut non
Deo

Deo irascamur nec aliquid contra mandata faciamus. Patience is a vertue that teacheth vs to obey God in our miseries, but so that we be not angry with him, nor rashly charge God, nor doe any thing against the will of God, but patiently to endure what his pleasure is to inflict vpon vs.

I doe conclude this point with the *Psalmographer*. *The patient abiding of the L O R D shall not perish for euer.*

Psalm. 68.

Thirdly, in the life of the Begger, wee noted what hee desired in his life, crummes; desiring to be refreshed with crummes that fell from the Rich mans Table. Out of which wordes I doe obserue that the godly doe desire no great matters in this life, they thirst not after honour and promotion, but if they haue wherewith to serue their present necessities, therewith to bee content: *Habens victum & vestitum*, saith our Saviour Christ, *Having food and apparel, he therewith content.* But the Rich man, hee must fare delicately, and so sat himselfe

Dives and Lazarus,

selfe for the slaughter. *Gulosus habet cor in ventre, lacinus in lubidine, cupidus in lucro*, The Gluttons heart is on his belly, the Wantons heart is on his lust, and the Couetous mans heart is on his chest: but here since *Lazarus* doth request but crummes, let vs yeeld to his request, and let vs learne to be mercifull: *Misericordia est dolor de alterius concepta miseria, & ad succurrendum propensa*; Mercy is a kinde of griefe, that commeth by thinking on other mens miseries, and willing to shew comfort; hence the word is deriued, *Misericordia, quasi miserum cordans*, Mercy, because it procureth sorrow of heart to thinke on miseries, or *Misericordia, quasi mittens seorsum rigorem cordis*; Mercy, because it striketh an extreame cold vnto the heart; or as some will haue it, *Misericordia, quasi mira suauitate rigans corda*, Mercy, because it powreth a wonderfull sweetnesse on the heart of him that receiueth comfort by some mans mercy. O how pleasant would this mecry haue been, O how sweet would crums haue been

vnto

vnto the heart and soule of *Lazarus*, if he could haue had them; but there is *Triplex misericordia, propria, paterna. fraterna, prima ad seipsum. secunda patris ad filium, tertia ad proximum*: Mercy is threefold, there is a proper mercy, a fatherly mercy, and a brotherly mercy; the first belongeth vnto our selues, the second is from the father vnto the sonne, and the third is from each to other; concerning the first, *Dauid* saith, So long as thou dost good vnto thy selfe, men will speake well of thee. Of the second, we reade the father seeing his son as farre off, run on him, and kissed him. Of the third, we read of the mercy of the Samaritan which he shewed vnto him that fell among the theeues. Then haue mercy on *Lazarus* which is in distresse, let vs not like the *Leuite* passe by *Lazarus* that lyeth wounded, and more then halfe dead; haue mercy, I say, on *Lazarus* which is a member of *Christ*, haue mercy on *Lazarus*, and God shall haue mercy on thee. *Blessed are the mercifull, for they shall obtaine*

C 2

mercy.

Luk. 15.

Dives and Lazarus,

mercy. And so let vs consider the fourth part in the life of the 'Begger, who shewed this Begger mercie? not the Rich man, but his Doges.

The Dogges came and licked his sores.
The Rich mans Dogges by licking Lazarus, taught their Master to haue mercy on him, but hee would not; therefore he had a worse then doggish nature and cruell heart. But heere first we note Gods prouidence towards his children, hee will haue them comforted and fed, though by dumbe and onely sensible creatures, so the Dogges here came and licked Lazarus sores.

So Elias was fed by Rauens to saue his life. 1 Kings Chap. 17. verse 4. *And thou shalt drinke of the riuer: and I haue commaunded the Rauens to feede thee there.*

This I say is done by Gods prouidence, therefore what tender care and carefull respect God hath ouer his children, here we see.

The mercy of God is three-folde,
*Prima speciosa, secunda spatiosa, tertia
pratiofa.*

pratioſa; the firſt is beautiful' to be-
holde, the ſecond is ſpacious, the
third is precious to the ſoule: by the
firſt, *Lazarus* and vs all are created; by
the ſecond, *Lazarus* and all vs his be-
leeuing children are redeemed; by
the third, *Lazarus* and all of vs are ca-
ried into *Abrahams* boſome in the
Kingdome of heauen.

Secondly, *In that Dogges came and
licked Lazarus ſores*, when the Rich man
himſelfe forſooke him; wee obſerue
that ſenſible dumbe creatures of the
Earth are (in their kindes) better
then many men; therefore it is
that G O D complaineth by the
mouth of his Prophet, *The Oxe know-
eth his owner, and the Aſſe his maſters crib,
but my people will not know me*, ſaith the
Lord.

Elay. x.

So the Dogges here knew *Lazarus*
to be pained, but the Rich man would
not vouchſafe to know him, there-
fore his owne Dogs condemned him
of mercileſſe cruelty.

It is worth the noting that which *Pli-
nie* reports of dogs, *Fideliffimi homini*

Diues and Lazarus,

ante omnia sunt canes & eques, Dogs and Horses are most loyal and louing vnto men aboue all other creatures. Againe, *Quod impetus eorū & seuitia mittigatur ab homine concidentur humi*, That their Sa-uagenes & cruelty is mitigated, when one doth fall on the ground: But *Lazarus* humbled himself on the ground and lay in the dust, yet this Rich man had no pittie on him, he releued him not, *Soli nomina sua canes*. Dogs onely of all other sensibly creatures know their names. I would all Christians would remember their names and what belongeth thereto, how when they were incorporated into the Church, they vowed to forsake the diuell, the world, and the flesh. Againe. *Soli vocem domesticam agnoscunt canes*. Dogs know the voyces of them that are in the house, if one come at midnight and chasten them, they will cease to barke, they will know the houlders voyce, and they of the household: I would men would learne to know Christ their houlders and the voyces of the Prophets, and Preacher

cher of his household Againe, *Scrutantur vestigia canes*, They search the footpaths of their masters Wee will not follow the pathes of righteousness nor tread in the footsteps of our Master Christ although he hath said. *Learn of me*, and although the Apostle doth earnestly exhort vs, *Be ye followers of God as deere children*. *Persequitur inimicum canis*. A dog chaseth his enemy, but our enemy the diuell chaseth vs. See that medicinable vertue that is in a dogs tongue, for it healeth, and was comfortable to *Lazarus*, Mans tongue curterh and killeth, *Thy tongue*, saith *David*, *cutteth like a sharpe rasor*, and the tongue that telleth lies. *slayeth the soule*. But now let vs consider the third part, which is the death of the Begger.

Luke 15.

It was so that the Begger dyed.] Here is the adage fulfilled. *Mors optima rapit deterima reliquit*. Now must I speake of Tragicall matters, of Funerals, and Obsequies, of dissolution and death, which is called by many, metaphors in holy Scriptures, as sometimes *Transitus*

Dives and Lazarus,

ex hoc mundo ad patrem. A passage or going out of this world to the Father, sometimes *Dissolutio*: so Paul calls it. *Cupio dissolui & esse cum Christo*, I desire to be loosed and to be with Christ. Sometimes *Lucrum*, Gain, as in the *Philippians*. Death is to me advantage: Sometimes *Somnus*, a Sleep, so *Abraham* and *David* slept with their Fathers. Sometimes *Seminatio*, a Sowing: It is sown a naturall body, it riseth againe a spirituall body: and it is thus defined, *Mors est separatio anime a corpore, requies a laboribus, & misereri huius seculi*, Death is a separation of the soule from the body, a rest and quietnesse from all labours, paines, and miseries of this wicked world: but there are three kindes of Death, to wit, Corporall, Spirituall, and Eternall.

The Corporall Death is a Naturall separation of the soule from the body, &c.

The Spirituall Death is two-fold: there is *Mors spiritalis piorum, & im-piorum*, There is a Spirituall Death
of

Phil. i.

1 Cor. 15.

of the Godly, and of the wicked: the Spirituall Death of the Godly, *Mors peccati & mundi dicitur*, It is to dye onely vnto finne, and to the world; the Spirituall Death of the vngodly, *Eſt mors fidei & anime*, Is the Death of Faith and Righteouſneſſe of the Soule, which Death the vngodly taſte of, although they bee yet li- uing.

The Eternall Death is, *Sempiterna infelicitas, & miseria que ſecundum mors dicitur*, An euerlaſting vn- hap- pineſſe and miſery, when the ſoule is ſeperated from G O D and the company of all Saints, which is called the ſecond death.

Moritur ergo homo Temporaliter, moritur Spiritualiter & utilitur, moritur Spiritualiter, & damnabitur.

Man may therefore taſte of three deaths; Firſt, Corporall; Second- ly, Spirituall, and profitable; Third- ly, Spirituall and damnable: *Primam Chriſtus ſuſcepit: Secundam docuit: Tertiam, damnauit.*

The

The first, that is a temporall death Christ himselfe did suffer. *Non quia noluit, sed quia voluit mori in se* Christus, not because hee wanted power to withstand death, but because hee would die willingly, and offer a sacrifice for the whole world that doe beleue in him: The second, that is the spirituall profitable death, to die vnto sinne and the world; he taught by his owne example, yee are dead with Christ, &c. The third, that is the spirituall euerlasting death, hee shall giue vnto the reprobate in the day of iudgment; *Goe ye cursed into hell fire, prepared for the diuell and his angels.*

But in the death of the Begger, first we noted what became of his soule, *It was carryed by Angels into Abrahams bosome*, whereby we learne the immortality of the soule. *Pithagoras* was the first among the Grecians, that held the soule was immortall; the Philosophers also, and Heathen Poets doe proue the immortality of the soule.

*Interra, sed quod missum et ex aetheris
oris,
Id rursum celi fulgentia templa, recep-
tant,*

That part of man that was made of earth, went to earth, and that part as came from heauen, went to heauen againe; but leauing these, we prooue by Scripture, the immortality of the soule, *Man was made a liuing soule,* Therefore the soule is immortall, and here in the Text, *Lazarus* being dead, his soule was *carried into Abrahams bosome*. Here therefore is the damnable opinion of the Atheists ouerthrowne, for if they deny God, they must also deny that they haue soules, and so consequently that they are not men. But Saint *Iohn* teacheth them that all things were made by the Word of God, and without it nothing was made, therefore if they are made, they are made by the Word of God, and of a reasonable soule, which doth acknowledge & beleeue in his Creator: *Anima est primum principium vite*

Gen.1.

per

Dives and Lazarus,

per se subsistens in corporea ac in corruptibile.

The soule is the first beginning of life, subsisting of it selfe in corporall, and in corruptible: Saint *Austin*. *Anima est Spiritus & substantia incorporea corporis sui vita, sensibilis, inuisibilis, rationales, immortales*: The soule of man is a spirituall, or incorporeall substance, sensible, inuisible, reasonable immortall, for as he also saith: *Solus homo habet animare rationalem*: Onely man hath an immortall soule: *Lazarus* soule was carried into *Abrahams* bosome: which is a quiet Hauen, which the faithfull haue gotten by the troublesome Nauigation of this life, that is the Kingdome of Heauen: There is *Duplex Regnum, gratia & glorie*; There is two Kingdomes, one of Grace, the other of Glorie.

Heere therefore wee note that the soules of the Elect, being seperated from their bodies, are presently in ioyes, and are carried into *Abrahams* bosome: So called because it belongeth

eth onely to the faithfull? well then *Lazarus* soule went to heauen; and Christ saide to the Theefe on the Crosse:

This day shalt thou be with me in Paradise:

Not to morrow, or next yeere, but this day: Therefore the soules of the Elect being seperated from their bodies are in ioy or rest, as also on the other side; The soule of the Rich man and the damned, after they be seperated from their bodies, are in hell torments.

And thus much concerning the place whither *Lazarus* soule was carryed being dead, namely into *Abrahams* bosome.

Lastly, we noted by ~~whome~~, by Angels, it was carryed by Angels into *Abrahams* bosome: An Angel doth signifie a Messenger, according to the Etimologie of the word, and this name is proper to them, in respect of their offices: but they are defined otherwise, namely to be ministring spirits, created to the glory of God,
and

Diues and Lazarus,

and benefit of his Church, & there are nine orders of Angels, as the Diuines doe write, and as we gather out of Scripture.

1 The first, are they that wee call Seraphins, *Qui semper Dei amore arduunt*: who alwaies burne with the loue of God; they glister and shine in brightnesse, and their office is *bonitatem Dei considerare*: to meditate on the goodnesse of God.

2 The second are Cherubins, *Qui principaliter relucunt Diuini numinis radio*: Who principally doe giue a reflex of the brightnesse of God, and they doe *virtutes Dei considerare*, consider the vertues and qualities of God.

3 The third order are *Throni*, a regall Seate, and their office is *Assistere Dei Throno*, to stand about the throne of God.

4 The fourth, are *Dominationes*, dominions, and they doe *instruere in spiritali bello*: instruct and direct men in the spirituall combat, that is betwixt the flesh and the spirit.

5 The fift, are *Principatus*, Principallities,

pallities, and they doe *Principes regere & homines docere*; Guide Princes, and teach euery one to reuerence men in their place and calling.

6 The sixt, *Potestates*, Powers, and they doe *Potestatem demonum coërcere*, Restraine the power of diuels.

7 The seventh, are *Virtutes*, Vertues, and they doe *Miracula operare*, worke miracles.

8 The eight, are Archangels, *Qui summa nunciant*, who declares wonderfull things.

9 The last order are Angels, *Sed hominibus magis propinquius more*, neere to men in office, and they do *Homines a Diuinam cognitionem ducere*, Teach men the knowledge of heauenly things.

Behold, I will send mine Angel, which shall goe before thee and keepe thee in the way: He shall giue his Angel charge ouer thee, that thou dash not thy foote against a stone.

Angels doe instruct the ignorant. So the Angel did teach *Ioseph* to flye into Egypt from *Herods* cruelty. Angels doe attend the soules of the faithfull, being seperated from their bodies,
and

Exod 25.

Psal. 90.

and carry them into euerlasting ioyes and rest, as is manifest in this place.

We see therefore the tender care and loue of God, which hath three properties, sweetnesse, wisdom and strength, he loued vs sweetly, in that he tooke on him our flesh; he loued vs by his wisdom, in that he preuented the blame that should light on vs; he loued vs by his strength, when as he endured the bitter pangs of Death for our sakes. Therefore he shall be called *Amicus dulcis, consolarius prudens, adiutor fortis*. A sweet friend, a wise counsellor, and a strong helper, and so let vs consider the fourth and last part which is the death of the Rich man.

The Rich man also dyed &c.

Heere we may see, that death is the way of all flesh, Death shaketh Cedar and Shrub, Death calleth away the Rich man from his pleasures, and *Lazarus* from his paines; and all must obey when Death calleth. It is not the Maiesty of Prince, nor holinesse of Priest, strength of body, feature of
face;

face; wif, dome, beauty, riches, honor
nor any fuch fecular regard can plead
againft death, or priuiledge a man
from the grane: *Statutum eft omnibus
semel mori*: The decree is out, all muft
dye once all muft tafte of this diftaft-
full cup of death. Let vs then know
that the pale horfe, and he that fitteth
thereon, whose name is death, comes
running once towards vs, all that is
within vs, and without vs, are remem-
brances of death. The Sunne rifing
in the Eaft, and fhining into the Weft,
fheweth our rifing and falling, our
comming in and going out of this
world; all cry vnto vs, we muft away
we muft hence, as Chrift faid, *My
Kingdome is not of this world*. Death is
a feperation of the foule from the bo-
dy, the husband feperated from the
wife of his youth, the father feperated
from his children whom he deerly lo-
ued, the children from their parents,
the mafter from his feruants, & feruan-
from his mafter; thus parents and
friends, and all muft part: The firft
circumftance of the Rich man, is to

D

know

Mat. 13. 30.

know what became of his body? It was honourably buryed; but here we see that honourable buriall doth not profit the damned soule; Tares are sowne as well as wheat all times, the one growes vp for the fire, the other for the barne: Gather the Tares in bundles and burne them, but gather the Wheate into my barne. But let vs lastly consider what became of his soule.

And being in hell torments, &c.

But because none can so well relate miseries, and none can describe the torments of hell, so well as he that hath felt the same, let the rich man himselfe speake, and let vs heare him what he saith, He being in hel tormētts, he thus beginneth: O wretch that I am, why did I suffer *Lazarus* to starue at my gate, for which I am shut in the gates of hell; why did I not giue *Lazarus* a crum of bread, for which I cannot haue heere now one drop of water to coole my tongue? why did I shew *Lazarus* no mercy on earth, for which no mercy is shewed to me in hel, what
shall

shall I doe? for I am tormented in this
flame: I will cry vnto *Abraham*, *A-*
braham haue mercy on me, and send Laza-
rus that he may dip the tip of his finger in
water and coole my tongue; I am torment-
ed here *Abraham*, I am torne in peeces
here *Abraham*, I am plagued and con-
tinually pained heere *Abraham*, heere
my purple rayment is flames of fire,
my light is darkenesse, my day is
night, my companions are diuels; O
how they hale me, O how they pull
me, O how they vexe and torment
me! heere my feet are scorched, my
hands are seared, my heart is wound-
ded, my eyes are blinded, my eares are
dulled, my senses confounded, my
tongue is hot, tis red hot, send *Laza-*
rus therefore *Abraham*, with a drop of
water to comfort me, one drop good
Abraham, one drop of water.

But *Abraham* answered him, thou
damned wretch, once thou didst dis-
daine *Lazarus*, once thou didst refuse
Lazarus, once thou didst scorne *Laza-*
rus; now *Lazarus* shall disdaine, refuse
and scorne thee; once thou stopst
D 2 thine

Dives and Lazarus,

thine eares from the cry of *Lazarus*, now he stoppeth his eares from thy cry; once thou turnedst away thy face from *Lazarus*, now he turneth away his face from thee; once thou denyedst crums to *Lazarus*, now hee denieth water to thee: not a spoonful, not a drop of water. Oh *Abraham*, but now if I had my goods, I would giue *Lazarus* all for a drop of water, now if I had a million of gold I would giue it all for a drop of water; now if I had a world of wealth, I would giue it all to *Lazarus*; therefore good *Abraham* one drop: but he answered, no, not a drop

Not a drop! then cursed bee the day wherein I was borne, and cursed be the night wherein I was conceived, cursed be my father that begot mee, and cursed bee my mother that bare me, cursed be the palace that kept me, cursed be the purple robes that cloathed mee, cursed be the delicate meate that fed me. let me be most accursed of all creatures in heauen and earth; and so leaue we him cursing,
who

who indeed was most accused, and learne that the soules of the damned being seperated from their bodies, are in Hell torments.

Hell is described by many Metaphors, as horrible darknesse, a land as darke as darkenesse it selfe, also vnquenchable fire, *Ibi erit fletus, & stridor dentium*, *fletus quidem ob ignem qui non extinguitur*, *stridor dentium*, *ob vermen qui nunquam moritur*; There shall be weeping and gnashing of teeth, weeping for the fire that neuer shall bee quenched, gnashing of teeth for the worme that neuer dyeth. Also it is called *Infernus*, a dungeon, a bottomlesse pit, *Infernus lacus est sine mensura*, *profundus est sine fundo*, *plenus ardore incomparabile*, *plenus dolore intollerabilis*. Hell is a lake that cannot be measured, so deepe that it is without bottom, full of intollerable heate, full of incomparable paine. Also *Gehennam*, a valley nigh vnto Ierusalem, wherein was a Chappell, in the which the Idolatrous Iewes did sacrifice their children vnto a barren image called *Mo*

I. h. 10.
Mat. 25.

Diues and Lazarus,

loch, which being made hot, inclosed them in the belly thereof, and least their cry should moue any to pittie them, they made a horrible noise with Drummes and other Instruments: Whereupon the place is called *Tophet*. Thus will the Lord speake with his enemies in his wrath, vexe them in his sore displeasure: But some may demaund where this place of Hell is; If I should take vpon me to declare that it would appeare vnto me *Annibalem Phornio*, as the adage is, and I were made out of my element. I had rather with safety hereby teach, that there is a hell to punish the mercilesse Rich man, and the damned, he being in hell torments, therefore there is hell and torments both.

Therefore to conclude all in one word, and to apply all that hath been spoken to this present time and place, let vs all in our vocations, learne to haue mercy on *Lazarus*; that is, on our poore brethren, that we may find mercy, and that mercy may reioyce in iudgement. And you that are Magistrates

strates of this City, thinke vpon *Lazarus* that lyeth in your streets, that pineth at your gates, that starueth in your prisons for want of crums, hearken how they cry bread, bread, a louse of bread for Iesus sake, who would not heare them, who would not pittie them, who would not comfort them. Also see that you choose good and mercifull Officers in your Spittles, and Hospitals, that may feed *Lazarus*, and not fill their owne purses and bellies, as this Rich man did. And you that sit in the seat of Iudgement, and are as gods here on earth, let the matter be iudged rightly, betweene the Rich man, and poore *Lazarus*, let Equity be in your right hand, and Iustice in your left, consider that *Lazarus* is poore, and that he is not able to wage Law against the Rich man, yet defend him, and let him haue right, defend the fatherlesse and the Widdow. See that such as be in need and necessity haue their right, then shall the Righteous God of Heauen, blesse you, and blesse the land for your sake
ther

Dives and Lazarus.

then shall we be with *Lazarus* in the
 blessed place of rest, which the
 onely Lord Iesus grant vs, for
 his mercies sake, - *Amen*,
 Lord Iesus *Amen*.

* * *

FINIS.



